

The Rutland Herald.

"LIBERTY AND UNION, NOW AND FOREVER ONE AND INSEPARABLE."—JACKSON.

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The Rutland Herald.

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WILLIAM FAY.

Miscellany.

HOW THEY DID THINGS FORTY YEARS SINCE.

The New York Mirror, a periodical, which we never fail to open without finding something both amusing and instructive, contains an article under the above title purporting to be a letter from Lavinia Town, to the editors, on a very interesting subject, as will be seen, to the present rising generation— from which we make the following extract.—Ed. Herald.

"I have been feasting on 'Harrison's New-York Museum' for 1795-1807, etc.; it brings up actors and scenes long shifted from time to eternity; it also recalls the scenes of youth, and it appears to me, that Providence has so constituted our nature, that the mind retains more of the pleasures than of the pains, in life's journey.

The poems, novels, acrosticks and anecdotes, with the association of ideas therewith connected; the deaths, marriages, and weekly occurrences which these old volumes contain, make me live again 'the days of long ago.' When Dutch manners, Dutch fashions, Dutch ships prevailed, we had more arrivals from Amsterdam than from London and Liverpool put together. Then the floors were scrubbed on Saturday, and sprinkled over with white sand from Goney Island or Rockaway Beach; a rug carpet and green Windsor chair was a luxury. Then the ladies used rocking-chairs, bottomed with the rushes which grew in the Hackensack swamp, and now they must have Turkey carpets from the cellar to the garret; rocking-chairs stuffed behind and before, above and below, gilded on the top, and the rollers brought from St. Domingo, not to rock the child, but to rock themselves asleep; then we bought a rocking-chair for fifty cents, now they will ask you fifty dollars. Then a decent couple, having previously formed a treaty offensive and defensive, would walk out alone by themselves, at eight, p. m., call on Doctor Rogers, in Pine-street; Dr. Linn, in Fair-street; or Bishop Provost, in Devo-street, (there were no other coaches to hire in New York at that time.) There was no necessity for parading a bride's maid, or a groom's men along; the doctor's man and his lady's maid were always at home about the marrying-time, dressed for attendance, as witnesses of the ceremony, and the doctor or bishop thought themselves comfortably paid when they received two dollars; and the pair were as firmly chained to the bands of wedlock as they are now, when, as I am told, they will actually pay five hundred dollars for getting buckled together. I have heard it asserted as a fact, that the camellia flowers, roses, geraniums and mountain daisies, now thought necessary to stick on the ladies' heads when they are going to be married, were sometimes cost more than fifty dollars; and that is more than it used to cost us to begin housekeeping with, when we got married forty years ago; then a man would wait in his store, or work in his shop all day and get quietly married at night, and go out in the morning to follow his usual occupation, with all the sober realities of life on his back. Now they get married at six, a. m., drive to the steamboat, go to Albany, Schenectady, Ballston and the springs, racing and running as if ashamed to be seen. I cannot see what persons are ashamed of, for the Bible itself says, 'it is an honorable concern to be married;' besides, this new-fashioned, runaway match racing, is a great waste of silver; as I have heard of some who spent ten or twelve hundred dollars in one week on this wild scamper. Now, if this money had been put in the saving-bank till their eldest son came to be sixteen years of age, the interest would have paid for giving him a college education.

Forty years ago when the ladies went to a tea-party, each one took her knitting or sewing; then their taper fingers kept pace with the music of their tongues; now they ride in a carriage— but having neither worsted or needles they are lost; they look round and they walk round, examine the album, the prints and the newspaper, read the marriage and throw it down; take up Irving or Scott read five lines and shut the book, commence a dissertation on Madam Pimpernick's tippets, or Wrockmeister's toys, or may be on Signora's singing, or Madam C's dancing; then some music, more musical than the rest, will speak forth an Italian air, or opera sonnetto, in a voice that would make the composer stare and stop his ears; and this is what they call a refinement on the days of their grandmothers.

For the benefit of bachelors, (who are continually hunting for happiness, but, like the dog in the woods, are always barking up the wrong tree,) I will conclude by stating, I knew some of their grandfathers who commenced house-keeping, when their whole stock of goods and chattels did not amount to two hundred dollars, and they lived as happy then, as some of the folks do now, who will spend as many thousands to furnish their house. In those times the bachelor went empty handed, like the birds in the spring; he chose a mate, together they went, they gathered the sticks and built a nest, thus 'holding the mirror up to nature;' but now they go forward with a retrograde motion; they must needs build a nest, before they look for a bird; or, in other words, they cannot marry until they are able to furnish a three-story brick house; till they have gathered ten thousand dollars in trade on; till they can throw away five or six hundred in a night, on what they call giving a party which means, in plain Scotch, two or three rooms stowed full of simple men and silly women, eating ice-cream with a tea-spoon, four or five blackmares carrying a plate of black iron, covered with bits of crystal, sponge-cake, (a St. name,) cottages, blanc mange and black mange, sprinkled now and then with a modicum of the flattest small-talk that I ever heard in my life. I do think this is the simplest mode of killing time that I have yet met with in this land of republicanism simplicity.

Well, we shall now presume, that our bachelor friend has got on prosperously in business—is making money enough to help him to play the same simple tricks, in which many of the silly mortals in this great city (N. Y.) excel; but, alas! alas! the front of forty-five winters have blown over his head; the summer of youth is past, the harvest of life is ended, and he is not married; his locks turn gray; hair after hair drops from his head, like the leaves in autumn; to make himself look young, he buys a wig; and, as a matter of cold calculation, he takes to himself a wife; he dies at sixty, (for I ever think, that old bachelors live not half their days,) leaving a young widow and five small children to scramble through the world the best way they can.

Now, my friends, I leave it to your sense of propriety, whether this man would not have acted a more rational part, if he had married at the age of twenty-three; then, indeed, he might have seen his children all able to do comfortably for themselves, and might have lived to see his children's children, even unto the third and fourth generation.

A PEEP IN THE KITCHEN.

—Where ignorance is bliss
'Tis folly to be wise.

In my college days, I once strolled into the kitchen of the great hall, being 'naturally curious' to learn how cooking was managed on a scale so extensive as to meet the wants of some two hundred students. It was a quarter of an hour before breakfast, and enormous kettles filled with coffee, as it was denominated, hung gloomily over the fire. As its contents boiled and bubbled, I observed ever and anon some dark substance, evidently too large to be a grain of coffee, rising to the surface, and instantly ducking down, as if its deeds were evil. What was it? Of that very same I am in fifteen minutes were all at parakeet, we were to persuade our palate that it was bona fide coffee, despite all of insinuations that it was made of poplar leaves and damaged rye. What could this mysterious black substance be? Was it a sturgeon, or a negro's head, or a stove pipe? The question was one of great personal interest—curiosity took the alarm—my evil star had provoked a cane—I plunged into the boiling ocean before me, and raised to the fair light of the laughing morn, an old hat. Heavens! what a discovery; even now I tremble at the horrid recollection.

In a few minutes I was in the breakfast hall carrying the hat on the cane's point. There were my classmates masticating, with all their might, the toughest bread in Christendom, and pouring down their devoted throats cup after cup of that infernal beverage. I took my place next my friend Frank Stanley.

"Frank what are you drinking?"

"Coffee."

"Will you take your oath of that?"

"What the deuce do you mean?"

"I have been in the kitchen; I have made a terrible discovery; down with that cup for mercy's sake!"

At this the whole table caught the alarm, "speak out, speak out," resounded on all sides.

"Fellow-Juniors," I commenced, "you fondly imagine that you have been drinking coffee; no such thing; you have been drinking HAT soup; here is the hat itself (holding up the still reeking and horrible mass, which had been boiled into a polygon) five minutes ago I fished it out of the coffee kettle!"

The same junior class was composed of as many reckless dare devils as were ever congregated under the roof; they cared nothing for thunder claps, or stages in the process of being capsize; they had once set at defiance all the militia of the town; but this discovery was too much for them; every one was appalled, and they all left the room muttering execrations. That night the cook was tarred and feathered, and rode on a rail, and the keeper of the hall was burnt in effigy. I never took another cup of college coffee.

Reader, if you are inclined to impiety—if you live in another dinner dread of spookery—in three weeks you will be as thin as Cassius without his hungry look? But if you wish to enjoy the good things of life, seek not to be wise, but above all things keep out of the kitchen.

SHOCKING OCCURRENCE. On Monday evening last, the house occupied by Wm. Top, a colored man, at Tripe's hill, Otsego county, was burned to ashes, with himself and two children, one about four, the other one year of age—his wife escaping with her life having her back, shoulders, neck and arms severely burned. She was awakened from her slumbers by the flames in the room. She could not effect her escape at the door, but broke out a small window and effected her escape through it. It is believed that the sufferers never awoke. The relation of this sad calamity is painful indeed; but it is not less so, to state the cause of it. Top, a year since, was sober, industrious and honest, and accumulated a comfortable property, until at last, by associating with a class of dissolute beings, he let himself down so as to become their companion in riots and drunkenness; and while under the influence of liquor, and contrary to the advice of a friend, he heated the stove in his room, at a late hour in the evening, and which was in an unsafe situation, to such a degree, that the pipe communicated fire to the house and destroyed it.—*Albany Argus.*

SLANDERS.—The Times has the following piece of sound common sense. Would that the people would not only admire it in the closet; but remember it in the world at all times when they hear their neighbors abused:—"It is a poor soul that cannot bear slanders. No decent man can get along without it—at least none that are actively engaged in the struggle of business life. Having a bad fellow in your employment and discharge him, he goes round and slanders you—let your conduct be such as to create the envy of another, he goes round and slanders you. In fine, as we said before, we would not give a cent for a person that is not slandered; it shows that he is either a milkop or a fool. No, no—earn a bad name from a bad fellow, (and you can easily do so by correct conduct,) it is the only way to prove that you are entitled to a good one."—*N. Y. Mirror.*

Why is a short negro like a white man? He is not a tall (not at all) black.

Congressional Debates.

MR. SLADE'S SPEECH.

The question being that depending from yesterday (Dec. 22) on the motion of Mr. Patton for reconsideration of the vote referring a petition to abolish slavery in the District of Columbia, to the committee on the District—

Mr. SLADE, said he had been charged by a large and respectable portion of his constituents with the duty of presenting memorials of a similar import to those under discussion, and for that reason, if for no other, he felt bound to ask the indulgence of the house to a few remarks.

He approached the subject, he said, with an oppressive sense of its magnitude, and giving its exciting character, of the great danger of being betrayed in the progress of its discussion, into a state of feeling unsuited to the place and the occasion. It was a subject of which he, as well as his constituents, felt most deeply; and he could neither represent their feelings or express his own, without a plainness and directness which might give offence. He begged gentlemen to believe, however, that he should say nothing intended to give the slightest personal offence today; though he should without fear of any, vindicate the petitions, and assert the claims of those in whose behalf they plead. He regretted to hear the memorials spoken of in debate as intruders, and their respectful petitions upon a subject of great national importance treated as a vexatious intermeddling with concerns in which they have no interests. Gentlemen must have patience. These petitions, as far as he was acquainted with them, were among the most intelligent and respectable of the community in which they reside; while the subject of their petitions was one of which it well became them to speak, and the Congress of the United States to hear.

The great purpose, said Mr. S. of most of those who had hitherto been spoken upon this subject, seems to be to get rid of the petitions. The gentleman from New York (Mr. Beardsley) wishes to have them all laid upon the table as fast as presented, and "nailed" there; and yet he is exceedingly, regarding of the sacred right of petitioning, which most, on no account he impaired! The gentleman from St. Carolina (Messrs. Hammond, Pickens and Thompson) are more consistent. They profess to regard the petitions as disrespectful, and the petitioners as officious meddlers with that which does not concern them. They therefore would have the petitions rejected. There is, in this, the merit, at least, of consistency, and the gentleman have my thanks for evincing a disposition to meet the question fairly. Another gentleman, my honorable friend from Massachusetts, (Mr. Adams) would have the petitions committed to the Committee on the District of Columbia in other words to use his own significant, and appropriate language—to have them conveyed to the 'family vault of all the Capulets;' and yet he, too, is jealous of the 'sacred right' of petition! The 'sacred right of petition'—that is to say, the 'sacred right' of being 'nailed to the table;' by the gentleman from New York, or the 'sacred right' of being gathered by the gentleman from Mass. into the 'family vault of all the Capulets.'

Sir, the petitioners well understand the nature of both these rights. The last they have long enjoyed, and desire to enjoy it no longer. They want the action of Congress; which, judging from the past, they are sure now to have, if it is to depend on the decisive action of the committee on the District of Columbia. I intend no disrespect to that committee. To continue to do what has been done—that is, to do nothing, would follow of course a commitment to them, with an express understanding that the petitions were consigned to the tomb, without the hope of a resurrection.

I sir, said Mr. S. am in favor of the prayer of the petitioners. I believe that Congress has a right to legislate on the subject, and that the time has come when it ought to legislate. Something has been suggested with regard to political objects connected with the presenting of these petitions.—Sir, I have no such object, nor do I believe that any such purpose exists in the minds of the petitioners. They are moved by a spirit of philanthropy and deprecate the mingling of any considerations with this question which may tend to divert attention from its real merits.

Gentlemen, I regret to say, seem willing to overlook the real object of the petitioners, and to go off into denunciations of 'abolitionists' to the end that the odium which has been attached to their measures for affecting the abolition of slavery in the States may be transferred to the exercise of an acknowledged right of asking Congress to abolish slavery in this district. But what do the petitioners ask at our hands? Why, sir, simply that measures may be taken to put an end to slavery here and especially that here, where the flag of freedom floats over the capital of this great republic, and where the authority of that Republic is supreme, the trade in human flesh may be abolished. These are the questions which gentlemen are called on to meet, but which they do not meet, either by calling the petitioners 'ignorant fanatics' or denouncing them as 'mischievous and incendiaries. If, in the fervor of their philanthropy, any have adopted measures of more than doubtful expediency for the purpose of acting on the public sentiment in the slave States, in favor of immediate emancipation, it surely furnishes no reason why we should obstinately shut our eyes to the evils which are within our control, and which call loudly for our intervention.

I have, sir, said that I am in favor of the prayer of the petitioners. Let me not be misunderstood. For the abolition of slavery which I would advocate is a gradual abolition. I believe the immediate and unqualified abolition of slavery to be inconsistent with a just regard, both to the least interests of the community, and the highest welfare of the slave.—The philanthropy which aims at such an abolition, whatever I may think of its purity, I cannot commend, for its intelligence or discretion. But though I would have abolition advance by a gradual progress towards its final consummation, I would have the work begin immediately. Sir, I cannot stand here as a freeman, and the representatives of freemen, without declaring, in the face of the House and of the world, that the right to hold men as goods and chatties, subject to sale

and transfer, at the will of a master, should cease and be discontinued instantly and for ever.

But while I say this, I would not render worse the condition of the slave, by conferring upon him rights which he is not fitted to enjoy, and which would become to him a curse rather than a blessing. I would not, at once, emancipate him, entirely from the control of his master. But it should not be as now, arbitrary, unqualified control. For that control, I would substitute the authority of law, which should be supreme. In saying this, sir, I do but carry out a principle which has long been dear to me as an abolitionist. I have maintained, and still maintain, and still continue to maintain, as a cardinal principle in my political creed that in opposition to all individual and all associated self constituted authority the law should be maintained in full and uncontrolled supremacy. There is no being entitled to the appellation of man, who should not find shelter under the wings of their broad and ample protection.

In applying this principle to the case of the slave, however, I would not confer upon him the same rights which are possessed by the master; and for the obvious reason, that he is not fitted to enjoy them. But I would place him under the supervision of laws made for his special benefit, adapted to his present condition—laws which should essentially qualify the control of the master over him—laws which should protect him in all the rights which he is fitted to enjoy, and prepare him for the enjoyment of those to which it would be but a suicidal philanthropy immediately to admit him. Sir, we owe it to this degraded race of men to prepare them for freedom; communicate to them moral and religious and literary instruction; to teach them the duties which they owe to God, and to us, and to one another; and to build upon the foundation of a conscious responsibility to the government of Heaven and the authority of righteous human laws, a social structure which it shall be our glory to rear, and their highest earthly happiness to enjoy.

But, Mr. Speaker, while I thus repudiate the doctrine of the immediate and unqualified abolition of slavery, I intend for the duty of immediately and unqualifiedly abolishing the slave trade within the limits of this District. And here I come to a part of the subject which gentlemen do not choose to approach, but manifestly desire to avoid. In this I commend their prudence. The slave trade is an evil for which they well know there is no defence and no palliation. I regret, sir, that I have not means of ascertaining its character and extent within this District. But the fact that I have no such means, furnishes as strong argument for referring the petition to a select committee raised for the purpose of going into a full investigation, and making a full report of the facts connected with this trade. I am at present only say I am well assured that the trade is actively carried on in the cities both of Washington and Alexandria; especially in the latter, where is a large receptacle for the securing of slaves purchased in this district and the surrounding country, from which they are from time to time, shipped to supply the markets in the Southern and Southwestern ports of the U. S. I need not say that what is usually connected with the slave trade elsewhere is connected with it here—the forced and final separation of parents and children—of brothers and sisters, of husbands and wives—the utter annihilation of all the endearing relations of human life, and the substitution of the single relation which properly bears to its absolute proprietor.

Sir, shall the trade in human flesh be permitted to continue in the very heart of this Republic? Shall the law remain upon our statute book, which solemnly pronounces the citizen of the U. S. who is found engaged in the slave trade upon the high seas 'a pirate,' and deems him to 'adulter death,' while here in the sight of this very Capitol; the same trade is carried on with impunity? Shall our citizens who make merchandise of men upon the ocean, be hunted as outlaws, while here, the same offenders against the human race are suffered to pursue the guilty traffic unmolested? Sir, this subject demands a searching investigation? Will gentlemen deny such investigation? Shall the petitioners ask for it to be nailed to the 'table,' or 'buried in the tomb of all the Capulets?' I trust they will not be thus disposed of, and that no fear of 'excitement' will deter us from probing the subject to the bottom, and administering a prompt and effectual remedy.

I have, Mr. Speaker, spoken plainly and decidedly, because it is due to the People whom I have the honor to represent that I should thus speak.—It seems to me, sir, that the sentiments of the people at the North are not fairly understood here on this subject.

An honorable member from New Hampshire (Mr. Pierce) has said that not one in five hundred of his constituents were in favor of the object of these petitions; and other gentlemen have been understood to assert that the great mass of the Northern people are opposed to any action of Congress upon the subject. To sustain this view of the matter, the resolutions of public meetings at the North, disapproving of certain measures of the

The following advertisements appeared daily in the principal newspapers in this city:

CASH FOR 500 NEGROES.

Including both sexes, from twelve to twenty-five years of age. Persons having servants to dispose of will find it their interests to give us a call, as I will give higher prices in cash, than any other purchaser who is now in the market. I can at all times be found at the Mechanic's Hall now kept by R. O. Shook, and formerly kept by Isaac Beers on Seventh street, a few doors below Lloyd's Tavern, opposite the Centre Market. All communications promptly attended to.

JAMES BRICH,

Washington City.

CASH FOR 500 NEGROES.

Including both sexes, from twelve to twenty-five years of age. Persons having servants to dispose of, will find it their interests to give us a call, as we give higher prices in cash, than any other purchaser who is now, or may hereafter come into market.

FRANKLIN & ARMFIELD,

Alexandria, April 6—dhw.

abolitionists have been advertised to.—I am well aware, sir, of the import of those resolutions, and think I understand something of the nature of that public sentiment which they indicate. And I must be permitted to say, that I believe gentlemen are much mistaken in supposing that they furnish evidence that the general sentiment at the North is opposed to the favorable action of Congress upon the measures which are now on your table. No, sir, the meeting which adopted the resolutions in question were got up with no reference to this subject. What are the facts? The Southern country had been suddenly flooded from the North with anti-slavery publications; and northern meetings, were thereupon, convened to disavow a participation in the obnoxious measure, and to express their disapprobation of it. This they did, indeed, in strong, decided language. But let not gentlemen mistake the import of all this. It was the measure to which I have alluded which brought into existence these meetings, and it was this against which their proceedings were mainly directed.—The question of the abolition of slavery and the slave trade in this District was not agitated. It is not so much as alluded to in the resolutions of the Philadelphia, New York and Boston meetings; but the doctrine of immediate abolition, and the 'extraneous proceedings' to use the language of the New York resolutions of the abolitionists constitute the burden of them all.

Sir, there are very many of those who are disposed to press upon Congress the duty of granting the prayer of these petitions, who did not approve the views and measures to which I have adverted; and it is due to frankness to say, sir, that I am among that number. I have never been able to perceive the expediency or propriety of attempting to inundate the South with even unexceptionable publications on this subject, much less those having a direct tendency to excite the passions of the slave, and tempt him to force the bondage which is not for him to break, but for others to uphold. I admire indeed the purity of the philanthropy which seeks to abolish the institution of slavery, and elevate the degraded children of Africa from the condition of property to the privileges of men, but I deplore its often misdirected zeal, and deprecate the reaction which it is calculated to produce. The abolition of Slavery in the States must be their own work. To convince them that the whole system in ruins and wrong, is not the labor of a day or a year. All the questions connected with this subject are eminently practical questions, and nothing can be more obvious than the danger of failing to accomplish any thing by a premature effort to accomplish at once all that an ardent philanthropy may desire.

I have said that the public sentiment at the North is not understood on this subject. I believe, sir, it is generally misunderstood. A large majority of the people are opposed to certain views and measures, connected with the proposed abolition of slavery in the States; but they entertain at the same time, an irreconcilable aversion to the institution of slavery in all its forms. The most conclusive evidence of this is furnished in all the proceedings at the North, which have been adverted to, in this debate as an index of public sentiment there. Thus the preamble to the Boston resolution declare "We hold this truth to be indisputable, that the condition of slavery finds no advocate among our citizens."—Our laws do not authorize it; our principles revolt against it; our citizens will not tolerate its existence among them."

This sir, expresses, I believe, the universal sentiment at the North on this subject. It is a sentiment which is not the production of a momentary excitement, but is deeply seated in the sober and settled convictions of the public mind. And, sir, let me assure the gentlemen that no impressions of disapprobation in regard to the measures of 'abolitionists,' or doubts as to the practicability of immediate emancipation, are to be taken as evidence, that the principles of the Northern people have ceased to revolt against slavery; or that they will not avail themselves of every suitable occasion to discuss it, as well as of all reasonable and constitutional means of remedying the evil. The slavery of the States they know they cannot reach, but by moral influence; and that influence they think can be made most effectual though kind and respectful though earnest and urgent appeals to the Southern interest and the Southern conscience. But slavery here, they regard as within the competency of national legislation; and hold themselves, in common with the whole country, directly responsible for its continuance. And I need hardly say that there is a very general desire that measures may be immediately taken, looking to its final abolition; and especially that what has, by almost the whole civilized world, come to be counted pravity upon the high seas, shall no longer be suffered to go unpunished and unmolested in the capital of this republic.

The venerable member from Massachusetts (Mr. Adams) has said and said truly, that opposition to slavery is, with the people of the North, a religious principle. An honorable gentleman from Virginia, (Mr. Jones) replies, by asking with emphasis whether it is the religion of the Saviour of men!—Sir, I did not expect to hear such a question seriously propounded here. I was not prepared for an intimation that religion justified the holding of human beings as property. Why sir, what is the great leading moral precept put forth by that Saviour, whose name is thus invoked to sanction the practice of slavery?

"All things whatsoever ye would that men should do unto you, do ye even so to them."

Sir, I will attempt no commentary on this precept. It needs none. I would only say that it contains the essential principle of the pure and elevated morality of the Christian system—a morality so congenial with the spirit, and so constantly enforced by the example of its divine author, while upon earth.

Now, sir, let gentlemen show that Africans are not men, and I will give up the argument. But, until this is done, until the declaration is blotted from the book of Revelation, that "God hath made of one blood all nations of men, to dwell on all the face of the earth," and until this great truth comes to find a response of every human bosom, shall slavery stand rebuked by this all comprehensive and sublime precept of the Saviour of men.

But, sir, the religion which contains this precept also enjoins submission to the "powers that be,"—